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At heart, the American Indian, as may be said of most primitive peoples, is essentially a devout person, his sacrifices, his fasts, his fetishes, his ceremonies being most rigidly adhered to, having predominance over all other matters of merely temporal importance. He acknowledges the existence of a Supreme Being, appeals to Him in matters of importance to himself and his tribe, and expects to spend the life beyond in accordance with his merits. To him, religion as introduced by the whites was no new thing; the dogma was changed, but it was simply a variation of the old theories and the old ceremonies of his fathers, and in this variation the attraction lay.

Missionary efforts among the Indians date from the earliest acquaintance of that race with the white man. Most particularly were Spain and France aggressive in their missionary labors, many of the early explorers or voyageurs being themselves representatives of their churches and countries in an official capacity, their work being under the direct supervision of their governments. The Spanish missions were propagated by the Franciscan Fathers, and the French by the Jesuits, the former coming into the country through the south, and the latter through the north.

The earliest records are those of 1542, when Coronado, in search for the Seven Cities of Cibola, was accompanied by his priests in his explorations among the tribes of Mexico and as far north as the present State of Nebraska.

It was not until a century later that the first Protestant missions were founded in New England, under the supervision of John Eliot, of the Congregational Church. It has been noted that England left her missionary efforts to the philanthropically-inclined individuals or to organized societies.

The early missionaries contributed not only to the religious advancement of the Indians, but historical and geographical matters of importance were not neglected, preserving most valuable material which would otherwise have been lost to posterity. The archives of the old Spanish missions of the Southwest and of the French missions of Canada and the Great Lakes region are replete with invaluable manuscripts, maps of early explorations, diaries of the early discoverers, notes on the habits, languages, and characteristics of the tribes when their first acquaintance was made by the whites.

The white man's civilization was advanced by planting colonies on the frontier, placing the white race in direct contact with the primitive red man; the very outposts were held by the missions under the direction of fearless men who, in the interests of their state or of their religion, made a highroad for those who came after.

The later years were devoted more strictly to religious and educational instruction. The Moravians were the real pioneers in Protestant

denominational work along educational lines, followed by the establishment of schools by the Friends in 1796, the Baptists in 1807, the American Board (Congregational and Presbyterian) in 1810, Episcopal in 1815, Methodist in 1816, Presbyterian (North) in 1833, Methodist (South) in 1844, the American Missionary Association (Congregational) in 1846, Dutch Reformed in 1857, Presbyterian (South) in 1857, Hicksite Quaker in 1869, United Presbyterian in 1869, Unitarian in 1886, Reformed Presbyterian (Covenanter) in 1889. Almost all denominations are represented in this work, ranging from the Roman Catholic and the various sects of Protestantism to the Orthodox Russian among the Indians of Alaska, and the Mormon Church of Utah, and practically every tribe has come under the influence of the teaching of some Christian religion, led by such men in the earlier days as Samson Occum, the Mohican student of Rev. Eleazer Wheelock's Indian School in Connecticut; James B. Finley, David Zeisberger, and other pioneers of Ohio; the teachers of the Society of Friends in Pennsylvania and adjoining States; Evan Jones and Samuel Worcester among the Cherokee of the south; the Williamsons, Riggs, and Ponds of the Sioux country; Bishops Whipple and Hare in Minnesota; Whitman, Lee, and Spalding among the tribes of the northwest coast; Father Hamilton among the Omaha; Father de Smet among the northern tribes west of the Mississippi; Cyrus Byington among the Choctaw; Father Ravalli as priest and physician among the western tribes; a list much too lengthy to enumerate, taken from all Christian religions.

The United States Government contributed annually to the education of the Indians, such funds passing through the hands of the missionaries, until the year 1870. It was about this time that the Indian country was apportioned among the missionary societies, both of Catholic and Protestant persuasion, each society having its own particular field of labor, thereby establishing the foundation for the large communities of Indians found in every section of the country in which communities practically every person is found to belong to the same church as his neighbor. In 1869, the first contract school was established, which schools at first consisted only of day schools, later reservation and non-reservation boarding schools being developed. This plan was abandoned in 1900, when the several societies with some exceptions took over their own schools, paying their own expenses.

The work in the mission schools, as in the Government schools for the Indian, consists of training along elementary lines such as is given in the public schools up to the seventh and eighth grades. No professional schools are maintained. However, industrial education is carried on along such lines as agriculture and stock raising, the various trades, domestic science, certain branches of arts and crafts, especially those arts which are primarily Indian. Some schools and missions have given a great deal of effort to forward the sale of such articles as are produced by the Indians under their charge, thereby enabling them to earn a comfortable livelihood.

The home life and the white man's method of living in a hygienic manner are given prominence, and the health of the children and adult Indians is a matter of vital importance. Not only the mental and religious well-being of the Indian is looked after by the missionaries, but his physical welfare is a great concern. In some sections hospitalization is carried on for the benefit of the Indians, and there are many physicians who have enlisted their services in some capacity in connection with Indian missions.

At the mission schools, instruction is given along religious lines of the particular denomination having charge of the mission, and the children are expected to attend religious services. Not only are instruction and services held in the strictly mission schools, but in many of the Government reservation and non-reservation boarding schools certain portions of the buildings are assigned by the superintendent to the workers from the several churches who may hold services on Sunday, and mid-week instruction may also be given, two hours a week being devoted to the latter work.

The transformation of the American Indian, under this tutelage, from a barbarian to a civilized man is regarded as almost miraculous, most particularly when one considers that it has been only within the past half century that intensive training along educational lines has been given by missionary societies.

In the early days of the missions, when western land was not so valuable, it was the practice of the missionaries to go among the Indians and take up such quantities of land as would be necessary to support their plants, holding these lands, it might be said, by right of occupancy with the consent of the Indian tribes. Later, when the Indian country was scheduled and allotted to the Indians, the following was incorporated into what was known as the "General Allotment Act" (24 Stat. L., 390):

And if any religious society or other organization is now occupying any of the public lands to which this act is applicable, for religious or educational work among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation to such society or organization, in quantity not exceeding one hundred and sixty acres in any one tract, so long as the same shall be so occupied, on such terms as he shall deem just; but nothing herein contained shall change or alter any claim of such society for religious or educational purposes heretofore granted by law."

Sundry legislation has authorized issuance of patents for lands found to be so used at the time of the legislation. Missions have been enabled, through this possession, to be practically self-supporting, at least so far as farm products are concerned.

The following statistics concerning mission schools are given as of June 30, 1922:

<u>Contract Mission Boarding Schools.</u>				
	Capacity.	Total Enrollment.	Average Enrollment.	Average Attendance.
Minnesota:	200	260	237	183
Red Lake:				
St. Mary's	70	126	113	69
White Earth:				
St. Benedicts	130	134	124	114

	Capacity.	Total Enrollment.	Average Enrollment.	Average Attendance.
Montana:	60	53	37	35
Tongue River:				
St. Labres',	60	53	37	35
Oklahoma:	795	507	419	401
Osage:				
St. Louis,	75	14	14	13
Quapaw:				
St. Mary's,	50	46	43	39
Five Tribes:	580	447	362	349
Choctaw Nation:	120	196	147	135
Old Goodland,	80	129	94	83
St. Agnes' Mission (Antlers),	40	67	53	52
Choctaw and Chickasaw Nations:	460	251	215	214
Murray State School, Agriculture,	150	92	86	86
Oklahoma Presbyter- ian College,	50	19	18	18
St. Agnes' Academy (Ardmore),	160	52	41	40
St. Elizabeth's,	70	61	50	50
St. Joseph's,	30	27	20	20
South Dakota:	640	737	677	553
Crow Creek:				
Immaculate Conception,	75	58	53	38
Pine Ridge:				
Holy Rosary,	240	299	267	250
Rosebud:				
St. Francis,	325	380	357	265
Wisconsin:	220	251	237	220
Keshona:				
St. Joseph's,	220	251	237	220
Wyoming:	220	181	174	143
Shoshoni:				
St. Stephen's,	120	108	105	76
St. Michael's,	100	72	69	67
Total...	2,045	1,989	1,781	1,535
<u>Non-Contract Mission Boarding Schools.</u>				
Arizona:	785	1,095	937	887
Navajo:				
Rehobeth,	100	112	104	98
St. Michael's,	150	250	250	210
Pima:				
St. John's,	235	450	300	300



Arizona (Continued):	Capacity.	Total Enrollment.	Average Enrollment.	Average Attendance.
<u>Soils:</u>				
Santa Clara,	70	34	34	34
St. Johns,	100	189	189	189
Tucson,	130	60	60	56
<u>California:</u>				
Mission:	100	120	120	120
St. Boniface,	100	120	120	120
<u>Idaho:</u>				
Coeur d'Alene:	210	116	116	113
deSmet,	80	32	32	32
Fort Hall:	30	26	26	26
Good Shepherd,	100	58	58	55
Fort Lapwai,				
St. Joseph's,				
<u>Michigan:</u>				
Mackinac:	352	184	172	168
Baraga--Holy Family,	152	70	63	59
Harbor Springs--Holy Childhood,	200	114	109	109
<u>Montana:</u>				
Blackfoot:	770	531	493	483
Holy Family,	145	128	117	117
Crow:	125	87	79	79
San Xavier,				
Flathead:	300	162	154	150
St. Ignatius,				
Fort Belknap:	160	81	79	73
St. Paul's				
Fort Peck:	40	73	64	59
Wolf Point,				
<u>Nebraska:</u>				
Winnebago:	182	144	144	124
St. Augustine,	122	50	50	46
Winnebago Mission,	60	94	94	78
<u>New Mexico:</u>				
Mescalero:	455	397	388	383
Navajo Mission,	30	30	30	30
Pueblo Bonito:	20	20	20	20
Farmington,				
Northern Pueblo:	250	221	221	221
St. Catherine's,				
Southern Pueblo:	125	99	91	89
Bernalillo,				
Jicarilla:	30	27	26	23
Jicarilla Mission,				

	Total Capacity;	Enrollment.	Average Enrollment,	Average Attendance.
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<u>North Dakota:</u>	138	107	102	97
<u>Fort Berthold:</u>				
Congregational,	13	24	24	24
Fort Berthold,	75	24	24	22
<u>Standing Rock:</u>				
St. Elizabeth's,	50	59	54	51
<u>Oklahoma:</u>	200	73	64	61
<u>Shawnee:</u>				
St. Benedicts,	100	20	15	12
St. Mary's,	100	53	49	49
<u>Oregon:</u>	150	74	74	68
<u>Umatilla:</u>				
St. Andrew,	150	74	74	68
<u>South Dakota:</u>	195	154	146	131
<u>Rosebud:</u>				
St. Mary's	70	59	55	47
<u>Yankton:</u>				
Santee Normal,	125	95	93	84
<u>Washington:</u>	170	158	147	139
<u>Colville:</u>				
St. Mary's,	100	70	70	66
<u>Tulalip:</u>				
St. George,	70	88	77	73
<u>Wisconsin:</u>	265	52	52	52
<u>La Pointe:</u>				
St. Mary's,	200	26	26	26
Bayfield,	65	26	26	26
<u>Wyoming:</u>	20	21	20	18
<u>Shoshoni:</u>				
Shoshoni Mission,	20	21	20	18
Total.....	3,992	3,226	2,975	2,844

Mission Day Schools.

<u>Arizona:</u>	650	506	501	488
<u>Fort Apache:</u>				
Gibecue,	20	23	23	20
East Fork,	20	46	42	40
<u>Navajo:</u>				
Canada,	35	89	88	84
<u>Pima:</u>				
St. Ann's,	35	20	20	20
St. Michael's	20	20	20	20
Stotonio Mission,	30	20	20	20

	Total	Average	Average	
Capacity.	Enrollment.	Enrollment.	Attendance.	
<u>Arizona (continued):</u>				
San Carlos:				
Rice,	25	34	34	
Sells:				
Anegam,	30	34	34	
Cowlic,	30	20	20	
Lourdes,	30	31	31	
Pisinemo,	25	24	24	
St. Anthony,	30	31	31	
St. Ann's,	30	25	25	
St. Michael's,	250	42	42	
San Miguel (Catholic),	20	22	22	
San Miguel (Presbyterian),	20	25	25	
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California:	35	16	16	
Tule River:				
North Fork,	35	16	16	
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Montana:	75	49	48	
Crow:				
Lodge Grass,	50	31	28	
St. Ann's,	25	18	18	
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New Mexico:	100	102	94	
Pueblo Bonito:				
Jemez,	50	52	49	
Lake Grove,	20	10	10	
Zuni:				
Christian Reformed,	30	40	35	
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Wisconsin:	645	425	422	
Keshena:				
St. Anthony's,	120	93	90	
La Pointe:				
Methodist Mission,	35	52	52	
Odanah,	490	280	280	
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Total.....	1,505	1,098	1,079	
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Grand Total..	7,542	6,313	5,835	
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The report of the Indian Office shows 419 Protestant missionaries and 208 Catholic missionaries engaged in work among the Indians, and a total of 47,318 Protestant and 58,858 Catholic church-going Indians, attending 657 churches. This estimate does not include the Five Civilized Tribes of Oklahoma.

#### MISSIONARY HEADQUARTERS.

##### Baptist:

American Baptist Home Mission Society, 23 East 26th St., New York.

Baptist (continued):

Southern Baptist Convention, Home Missionary Board, 1004 Healey Bldg., Atlanta, Ga.

Woman's American Baptist Home Mission Society, 276 Fifth Ave., New York, N.Y.

Catholic:

Bureau of Catholic Indian Missions, 2021 H St., NW., Washington, D.C.

Christian Reformed Church:

Board of Heathen Missions, Christian Reformed Church, 737 Madison Ave., SE., Grand Rapids, Michigan.

Congregational:

American Missionary Association, 287 Fourth Ave., New York, N.Y.

Disciple:

United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

Evangelical:

Central Board of Home Missions, Evangelical Synod of North America, 130 Chatham Road, Columbus, Ohio.

Free Methodist:

General Missionary Board, Free Methodist Church of North America, 1132 Washington Blvd., Chicago, Ill.

Friends:

Associated Executive Committee of Friends on Indian Affairs, 1226 Stephen Girard Bldg., Philadelphia, Pa.

Lutheran:

Board of Home Missions and Church Extension, United Lutheran Church, York, Pa.

Mennonite:

Board of Foreign Missions, General Conference, Mennonite, Goessel, Kans.

Methodist Episcopal:

Board of Home Missions and Church Extension of M.E. Church, 17th and Arch Sts., Philadelphia, Pa.

Woman's Home Missionary Society, M.E. Church, Allendale, N.J.

Joint Committee on Indian Work of the M.E. Church, 740 Rush St., Chicago, Ill.



Methodist Episcopal, South:

Board of Missions, M.E.Church South, 810 Broadway, Nashville, Tenn.

Moravian:

Board of Church Extension of the American Moravian Church, Bethlehem, Pa.

Non-Sectarian:

The National Indian Association, 156 Fifth Ave., New York, N.Y.

Presbyterian:

Board of Home Missions of the Presbyterian Church, U.S.A., 156 Fifth Ave., New York, N.Y.

Executive Committee of Home Missions, 1522 Hurt Bldg., Atlanta, Ga.

Woman's Board of Home Missions of the Presbyterian Church, U.S.A., 156 Fifth Ave., New York, N.Y.

Protestant Episcopal:

National Council of the Protestant Episcopal Church, 281 Fourth Ave., New York, N.Y.

Reformed:

Women's Board of Domestic Missions, Reformed Church in America, 25 East 22d Street, New York, N.Y.

Board of Home Missions, Reformed Church in the U.S., 15th and Race Sts., Philadelphia, Pa.

United Presbyterian:

Board of Home Missions, 209 Ninth St., Pittsburgh, Pa.

Woman's General Missionary Society, United Presbyterian Church in North America, 95 Trenton Ave., Wilkinsburg, Pa.

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